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PRICE 5 CENTS.

Written for The Watchman.

CONTRASTS OF LIFE.

BY WATCHMAN, SPIRIT EDITOR,
A MEMBER OF THE
AMERICAN AND EASTERN CONGRESS
IN SPIRIT LIFE.

H. A. Cate, Amanuensis.

Principia.

(Continued from September Number.)

In reference to the Spiritual Congress, (referred to in the last chapter), we will first state that it is as a collective body, comprising many minds and individualities, such as have evolved from the primal and narrow range of thought and knowledge; minds that have experienced the varied stages of physical incarnation, and have become acquainted with the *modus operandi* of mind over matter. Minds that are as teachers and advisors for the inhabitants of Spheres less matured and balanced.

The teaching of Natural Philosophy is the first and most important office that the members of this Congress seek to interest the minds of its pupils to grasp and understand.

Thus having gained a fair understanding of *Cause and Effect* or Natural Philosophy; the mind is then unbiassed by fanciful theories, and will the more readily acquire that which distinguishes the human being as pre-eminent and superior to the lower grades of creation; such as the dumb animals, that live and act from a limited scope of mentality, or that which is usually termed instinct.

Instinct, in the dumb animal, is but a minor part of the mental faculty in the human being—limited according to the organization and surrounding elements of growth. There are varied degrees of development which necessitate as many degrees of existence or Spheres. Some authors have limited it to a very normal reckoning, compared to the actuality of the case. This we must ascribe to the limit of the spirits own view beyond the degree as specified by them: in which case, there would be, to their understanding, no furtherance of life and abode.

Such spirits, then, as have only a limited knowledge of the spiritual regions, cannot give accurately to others, the ex-

tent and capacity of other spirits and Spheres or groups of spiritual power.

As we repeat, there are many Spheres or grades of spiritual culture, which determine for the Soul its dwelling-place. As for instance, you have your earth upon which there are sectional divisions of land and water: you distinguish one from the other by appropriate and chosen terms: each country being inhabited by intelligence made manifest thro' species of organic life; each species being well adapted to the surroundings, if so be it they are natively progenued or born—those not, must needs become acclimated, to exist in equipoise with the elementary forces thereof: so it is with spirits who have egressed from the earthly body. They must again take up the animative, demonstrative faculties of life upon the earth plane thro' another body or organism; as referred to in re-incarnation and amalgamation; or else like shipwrecked mariners, they drift to leeward, cross to another Sphere and collect such forces or power as is available to them; receiving assistance from those whose mission and decree it is to assist those next lower and ready to partake of assistance; until, having grown sufficiently strong, and propelled by the law of growth, they begin upon a course or periodical degree of life's transactions, directly in administration to the united efforts of the many, or for the individual's benefit and gain of self and interested friends.

Having briefly illustrated the progress of the spirit amid the primal or first Spheres, we will proceed to portray to you the usual encipia, activity and uses of the Congress referred to: it is named the
**AMERICAN AND EASTERN
CONGRESS OF SPIRIT LIFE.**

Deriving this term from its order of membership therein; for it is composed of a vast number of minds, or, as you mortals will better understand, of spirits who have passed thro' the different stages of life, from the first order of being, up to that of the highly defined, refined and consequently well informed in physical and ethical laws and the consequences attending the violation of those laws. They are minds such as have progressed far beyond and outreached the limited individual research, or of that which is the more popular, because of the accustomed usage of the same. They are minds that, having passed the border limits of individual experience, must needs take the central or

nucleus stage of human existence. In using the term "human" in this sense, we fear that we will not be understood, so must needs explain an important point, as yet but little understood by the average mind. It is unpopular because the past stages of the earth's unfoldment have not revealed it to the physical mind in definite terms. It is the mission of the members of the AMERICAN AND EASTERN CONGRESS, to prepare the minds of as many as possible for the full realization of life as lived out on earth, and in the intermediate Spheres of Ethereal life. Many who are now struggling to find the solvent to individuality of being, and continuity of life, will yet find that the subject of re-incarnation will afford them more grounds for practical understanding, than all theoretical solutions ever advanced upon the earth planet.

The continuity of life has for long ages been adhered to by all grades and classes of human beings, because, within the nature of the human being there exists the ultimatum of creative power, culminating and centralizing in the Ethereal growth of existence.

Thro'out all Nature there is revealed special qualities and degrees of inertia, affecting every organic being, as well as the elements of planetary force. This inertia is termed death, inactivity, and chemical change: which produces an increased activity in atomic particles of germinal force; altho' unperceived by the human senses, nevertheless it is that which sustains the continuity of existing forces. As from the molecule comes the next higher and more complete type of existing formative bodies; so on to the varied species of all life known to the earth planet. And as one species evolves from that which is next to its kindred development: so in course of growth and power has the human being grown and evolved from the great nucleus of animal functional existence.

There was a time of far remote period, when the earth planet gave forth no human life: when huge mastodons of flesh held sway: when vegetation was rank and crude: when gasses unrefined burst forth from hill-top high and cavern deep. Long Ages rolled on and human life took form, but the form and physical took pre-eminence over the mastodons of the field, only in a partial sense, yet as the human was the refined growth of animal nature; soon finer forces of matter gave off the

refined elements of itself which took the form of reason, thought, and mind. Thus were the chambers of the brain formed to hold and reflect the refined growth of instinct, which is motive power expressive and demonstrative thro' collective substance of attainable refinement. As man has gained in mind by the onward move of the laws attending his creation: so in proportion has he gained the controlling forces of mind over matter, and mind over mind. All this while in which man has gradually refined, there has been a corresponsive action upon each species of germinal force upon the earth planet; and all the while inertia has wrought the wonderful work of reproduction and change of species.

When any species of animal or vegetable life ceases to procreate its kind by the laws attending its organic functions, it becomes inert, and thereby a change of atomic force is brought to bear, which, while the previous species may dematerialize, they are superseded by a finer and next higher growth—this is not until the species has run its full horoscope of attainable sustaining elementary force.

The same laws that govern the Animal Kingdom to which we have referred, are also correspondingly attached to the human being: as man has evolved from the atomic principia of planetary force, and has passed from one stage of existence to the next higher, until, as a result of the infinite law of Soul, man becomes a *MICROCOSM of universal Causes and Effects*. Therefore, when once having attained this status of human unfoldment, man becomes all-powerful in his capacities to attain all the attributes of finite and infinite law and wisdom. A distinction has been drawn between finite and infinite, the more readily to determine the gradations or stages of existing power, yet as a soluble force, it is equal in power.

Man, then, being the ultimatum of creative existence, is as a God, ruling by motive or will faculty whatsoever is of lesser will-force than himself. Thus he commands the elements and fashions for his use whatsoever he will according to his perfectability of organism and brain capacity to hold the vibrations of will-force. This will-force is not confined to the body or organism alone, but is as a soluble impetus of all substance; moving the tiniest atom to gravitate to other atoms; also moving and controlling *en masse* huge bodies of substance or matter.

(Continued in our Next.)

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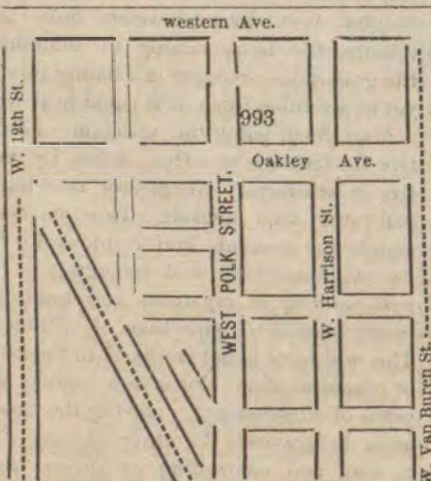
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EDITORIAL.

We are in receipt of many letters giving testimony of the appreciation of the labors of THE WATCHMAN.

The article on Re-incarnation, in the September number, has called forth encouraging responses from numerous minds hitherto strangers to us.

It is encouraging to meet kindred minds upon subjects of so deep import; and we welcome any further remarks from our readers—and will publish their views, if they so desire—stating their experiences as of a prior existence.

We are informed by our Spirit Editor, that the subject of Re-incarnation will be more fully carried out in the future chapters of CONTRASTS OF LIFE.

We think that subscriber F. Melchers, of Charleston, S. C., is about right when he says,

"I hold Re-incarnation to be the key to life, then with it, all the phenomena life presents can be explained. I have studied it, and found it to be true, before I had read any book or paper on the subject; I had it direct from the spirits."

And subscriber Sara E. Brown, of Alameda, Cal., who says,

"I am particularly pleased with the article on Re-incarnation; that is a subject in which I have been interested for years; I have been, at times, from quite an early age, conscious of having lived on this earth before. * * * I must confess to be, and have been, almost greedy for knowledge on that subject. * * * God grant that you may become a great power to aid in abolishing Capital Punishment. Yours in the love of all Spiritual Truth."

USES OF IRON.

"Iron is the symbol of civilization. Its value in the arts can be measured only by the progress of the present age. In its adaptations and employments it has kept pace with scientific discoveries and improvements, so that the uses of iron may readily indicate the advancement of a nation. It is worth more to the world than all other metals combined. We could dispense with gold or silver—they largely administer to luxury and refinement, while iron represents only the honest industry of labor. Its use is universal, and it is fitted alike for massive iron cables, and for screws so tiny that they can be seen only by the microscope, appearing to the naked eye like grains of black sand.

Its abundance everywhere indicates how indispensable the Creator deemed it to the education and development of man. There is no "California" of iron. Each nation has its own supply. No other material is so enhanced by labor. A bar of iron, worth \$5, becomes worth, when made into horseshoes, \$10; into needles, \$55; penknives, \$3,285; shirt-button, \$29,480; and in watch-springs, \$240,000, or more than its weight in gold.

Iron is not found pure, but is locked up with Oxygen in an apparently useless stone. Carbon is the key that is ready made and left for our use by the Creator.

Iron when pure is white. As commonly seen it has a gray tint, and is susceptible of a high polish. It is malleable and ductile. It has been beaten into leaves so thin that it has been used for writing-pa-

per—six hundred leaves being only half an inch in thickness—and has been drawn into wire as fine as a hair. By constant jarring it tends to take a crystalline structure, becoming rotten and brittle, so that the axles of cars, cannon, etc., are condemned after a certain time, altho' no flaw may appear. It is an exception to the law that "cold contracts," since at the instant of solidification it expands, so as to copy exactly every line of the mould in which it is cast. This fits it perfectly for castings. Almost the entire value of iron in the arts depends upon this fact. Otherwise we could never hammer out enough tools and machinery to keep the world at work. Was it chance or design that contrived all this nice planning so long even before man was made?

The principal forms of iron are cast, wrought, and steel. These depend upon the quantity of Carbon they contain.

CAST IRON is the form in which it comes from the furnace. It is brittle, cannot be welded, and is neither malleable nor ductile, but is adapted for castings.

WROUGHT IRON is of a fibrous structure, and can be welded, is malleable and ductile. It is hardened by being cooled rapidly, and softened by cooling slowly. The blacksmith tempers his work by plunging the article in cold water.

The value of STEEL depends largely upon the tempering quality it possesses. As the metal cools, the film of oxyd on the surface gradually thickens, and so deepens in color. By watching this the workmen know when the exact degree of hardness is reached. Knives require an orange, chisels a crimson, springs and swords a blue tint.

SULPHATE OF IRON or Green Vitriol or Copperas is used in dyeing, in making ink, and in photography.

Iron vessels cross the ocean,
Iron engines give them motion,
Iron needles northward veering,
Iron tillers vessels steering,
Iron pipes our gas delivers,
Iron bridges span our rivers,
Iron pens are used for writing,
Iron ink our thoughts inditing,
Iron stoves for cooking victuals,
Iron ovens, pots, and kettles,
Iron horses draw our loads,
Iron rails compose our roads,
Iron anchors hold in sands,
Iron bolts and rods and bands,
Iron houses, iron walls,
Iron cannon, iron balls,
Iron axes, knives, and chains,
Iron augers, saws, and planes,
Iron globules in our blood,
Iron particles in food,
Iron lightning-rods on spires,
Iron telegraphic wires,
Iron hammers, nails, and screws,
Iron in everything we use."

Iron, as an invigorator, a tonic to the human system, is truly indispensable. Without it there would be no magnetic currents from one part of our bodies to the other. A loss of vital energy, denotes a lack of iron properties in the blood—sometimes the system is clogged and sluggish, because of the unevenly charged magnets of the already abundant supply of iron in the system; the cause of this is a lack of compensative minerals.

The key-note to good health, is a proper supply of mineral properties in the blood. As iron performs a most active work in the blood; so, likewise, must it be kept in motion by its soluble counter-chemicals or their constituents.

Copper and Platinum are the two principal solvents; and likewise Zinc. Upon this basis, was the Galvanic battery formed.

The present Electro-Magnetic garments are also constructed upon the principle of covering the vital centers of the body with articles containing bits of the metals above referred to, which coming in contact with the acidity of the blood when thrown off thro' perspiration, and again taken up by returning thro' the pores of the skin to the globules of the blood thro' attractive force, and coming in contact with the particles of iron therein, producing a solvent force; thus sending the magnets of iron at a double-quick rate thro' the veins, which heightens the circulation, and arouses the hitherto sluggish parts.

A word to those who are not blessed with means to procure a more complicated battery; they can derive much benefit from the observance of this receipt which we cheerfully give, as given to us by Spirit BENJAMIN FRANKLIN.

Recipe.—Hold within the center of one hand, a few particles of Iron; and in the center of the other hand, Copper and Platinum, or Copper and pure Zinc. Note if there is a tickling sensation thro' the arms or any part of the system; if there is, it will denote a beneficial action upon the globules of the blood. Be sure to hold the hands tightly closed—not to stop the circulation, but to confine the warmth and moisture of the hands. If there is no success at the first trial, repeat often. No injury can come from it. From one to two hours is a good time for a general action of the minerals. Persons of debilitated condition have found this a proficient remedy. Of course it must be used at least once a day, and even twice. A few times trial will accomplish but little in any such renovating work. If, on repeated trial, no action is felt, moisten the hands in warm water, then immediately hold the metals closely as before stated.

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THE WATCHMAN.

QUESTIONS.

All Questions of a general character, forwarded to this Office, whether of a Social, Political, or Religious nature, will be submitted to the Band of Spirit guides; and the interpretation thereof will be published in THE WATCHMAN.

Ques. By F. S. V.—In death, is man forgot?

Answered by EDGAR A. POZ, a Member of the American and Eastern Congress in Spirit Life.

H. A. Cate, Amanuensis.

Ans. Is man forgot? Nay, not so; Eternal vigilance crieth, "NO."

Man lives today, and on and on—He dwells mid Spheres of Light. Progression's Star points the way, And man lives on to endless day.

Eternal is the Soul—And Ages long since past; Have only lost in form, What spirit now holds fast.

The Soul's divining power doth prove There is no death—It searches every nook and groove; It holds the mastery o'er Ages gone, And reveals to earth, The RESURRECTION morn.

No atom may escape Its searching, probing power; No fancy can assert That "Man lives but an hour." No fancy can refute this truth, Man, in spirit, lives in eternal youth.

All records of ye ancient time, All Poets of power sublime; Proclaim in prose and rhyme, "Man inhabits a higher clime."

All ethics of the Soul declare, That "Man eternally doth share The future state—Be he humble, or be he great."

This according to God's great plan, Fruition full in the spirit land; And man, long since a dweller on the earth,

Returns to prove his higher birth: And walks in majestic form, With those of earth, the earth upon.

The tiny child, who from its mother's warm embrace, By force of change called death, Left her no mortal trace Save in memories' saddened face, Returns, and, by the mystic power of Soul,

Reveals to her, it is not gone. Nay, say not, that man's forgot; When—thru' death—He gains a palace for a cot.

When all along the earthly way, Mediums in truth can say "He lives, and with loving care Bestows a power for good on all."

The musty Volumes of History prove but a fragment in the wind, compared to the living testimony of the Soul.

The body, formed of chemicals, but proves a temporary tenement for the Soul. And man, looking thro' his physical faculties alone, forgets his brother man, as time and change doth come; save when the physical senses give place to spiritual intuitions.

To look upon all life as it is in its varied departments thro' change and time, is not for the physical of man's existence.

Wisely, then, is it decreed him, that to change, is to gain an advance of power.

Wherein the Soul doth triumph O'er the ails of flesh; And roaming at its will, Finds kindred minds of memory still.

"The bubble on the water By force of air is cast;" Seems but a weak comparison To the Soul of man so vast.

"The dew-drop of the morning, And the leaf in Autumn falling, Or the wind that chafes the flood;" But faintly represents The Son of the living God.

No borrowed light has man; for the Soul of man is a scintillation from God, wherein the senses culminate. And according to the organism: so will be the demonstrations of the Soul.

Me thinks it is a blessing, Rather than a curse; This changing of the body, Thro' the change called death, A change for better—not for worse—

If willingly we go, With hopes of a near return; How, with eagerness, The Soul would yearn To visit that future state; Where all are levelled To the truly great: Where the Peasant and the King, On one broad plane shall meet In equal rights of life—Viewing each as brother, Of one Parent—God.

No more the haughty and the rich, In wealth of raiment rare; But all are clothed in raiment, His wealth of Soul doth share.

Say not that man's forgotten, When crossing o'er the road That leads to eternal life; It is earth's false education, That dims your power of sight. Your memory—Surely must have shortened, If man, your brother, sister Souls, Be so soon forgotten.

I would rather show that the Soul, Fleeing from its earthly form; Had thro' change—Its higher raiment taken on.

I would show that the Spark of Life, That within the center of the brain is found;

Is not lost—when, thro' death, It ceases to crown the human form—And seemingly goeth out.

Nay, not so. It does not, like the falling Star, Extinguish its light in ether air: But in its onward, triumphant move, Revisits scenes of distant space, and Proves its never ending power of life.

Great Souls, that long ago did breathe the earth's dense atmosphere, still live; and journey, as by will, from shore to shore, tho' much refined thro' change and time. And as the planet of the earth gives forth the neutral powers of its growth in corresponsion to that of spirit force, then will there be visitants upon the earth, clothed with beauty and power of life ennobling in itself; moving among mortals with that freedom of power, and gesture of form which gives and receives the acknowledgment of a noble, elevated race of beings.

Already do we find the earth's atmosphere rapidly becoming fine enough to admit of us drawing nearer and still nearer, as here and there it doth show, yet but faintly and thro' much labor. Faintly to the spirit; because desiring to do so much, and having to experiment so ardu-

ously in order to gain sufficient force, both of mind and body, to overcome the yet unrefined, crude elements of earth and earth's people.

Occasionally do we spirits find among earth's people, those who are organized from birth; who sufficiently combine the integral forces of Nature, to enable beings of spiritual regions to clothe upon themselves, the physical forces of individual identity: proving that man be not forgot, tho' changed to mortal eyes.

Proving we do not die; nor lose our mortal sympathy; nor change to those we love.

The grave hides not the Soul; nor gains the victory over life.

MESSAGES.

We invite all who receive spirit messages, and are desirous of publishing the same, to forward them to this Office, and they will receive due attention. We require that the name of the medium, thro' whom the communication is given, be published therewith.

We also invite all who recognize any of the messages published herein, to forward statements of verification also to be published, to establish the truth of the messages and vindicate Spiritualism.

H. A. CATE, Medium.

Passages in Italics were spoken by the Chairman.

ALFRED FERGUSON.

My name is Alfred Ferguson. I came from Queenstown, Nova Scotia. I have been searching for some time, to reach some of my people. I left an old mother, and I don't know whether she is living or not. I wasn't married. Perhaps some of the neighbors around where I lived will remember me. I was taken out of the body a very strange sort of way; I don't know what you call it—a sort of a brain trouble. I was troubled with fits or spasms and my head an't clear, so I can't remember very well all that I'd like to. (You are welcome, come again). Thank you. I am told that this will give me help to do more towards finding somebody I know. I am a stranger I know, but I was shown here by a spirit who says his name is Ossipee. Is this what you call a circle? (Yes). Oh! my mother's name was Rebecca: and it's more than a dozen years ago since I passed out, as near as I can remember. I cannot remember exactly, on account of the trouble of my brain.

Much obliged, sir. Good day, sir.

CHARLES MARTIN.

My name is Charles Martin of Brooklyn, N. Y. I am an old man 72 years old. I find much rest in my spirit home. I am happy and contented. I don't want any better home than I have got here. I wish to be remembered to my relatives on earth.

MARY ANDERSON WHITE.

Peace Bird says this spirit gives her name as Mary Anderson White of Providence, R. I. She left a family. She had a great trouble of the lungs—it was an hereditary trouble. She is very much exhausted. She has an husband, Nathan White. Her name was Anderson, before she was married; and she took the name of Mary Anderson White.

JOSEPH WILSON.

I can't squeeze in—the body an't big enough. My name is Joseph Wilson. I lost my life, serving what you call the Country; it was a pleggy poor fight, but I didn't get killed after all—for here I am. I lived in Kennebunk, Me., and have got some relations living there now. Tell them the old homestead an't worth fighting about—thy can have my share and welcome. Tell Mari' that Joe's all right. Much obliged to you.

Mrs. — SURREATT.

Peace Bird says, Here is a spirit who brings a very strange feeling—a feeling of revenge, of remorse, and a sense of willfulness. She is held in check by a band of spirits who are seeking to enlighten her spirit before she is let free.

One of the band who surround her, says that she was what earth's people call a murderess or an assistant thereto. That she was the subject of others' minds, and of spirit monopolizing power; that she was not accountable for all that was accused of her. Her name is Surreatt.

(Is this the spirit implicated in Abraham Lincoln's murder?) Yes, it is.

The band of spirits who guard her now, are seeking to keep her from a band of spirits who followed her for years while in the body.

She says, I was not a murderess.

CUMSEEUQUAW.

This spirit came, blowing in all directions.

Me blow the air clear, round the circle; Much um smoke left after spirit gone. You putting down me scratchum? (Yes, do you want it down?) Ugh, yes. Me Cumseequaw. Me blow smoke out. Me come in here together with some more chiefs. (We are pleased to have you come). Cumseequaw say, Big workum for to make um people do good. (Yes, it is). Cumseequaw, runner for Sciokkee. (Where did you live?) Me live, when here, on the big plane. Me come to help spirits talk. Cumseequaw come to give spirits help—blow away smoke. Some spirits bring um dense air.

Cumseequaw work with Meaunsonthoo the Sachem. Cumseequaw belong to Big Council of Spirits—Indian Council. (It is a Big Council). Ugh, yes.

Me now let in some more spirits.

FRANK TABER.

Peace Bird speaks for this spirit who says his name is Frank Taber; that he passed away with a chest trouble. He was a young man between 30 and 40. He has some people living in Boston, Mass.—has a relative named George; the last he knew of him, he was living in Boston.

He feels very well content; altho' he finds things some different from his anticipations. If my message can reach Mrs. Elizabeth Taber I shall be satisfied. He feels very grateful for the privilege.

JONNY KEENE.

Peace Bird speaks for a little boy who says his name is Jonny Keene. He says the Doctors said He studied too much and grew too fast; that he had a relapse of a fever. He says that he lived in Quincy, Ill. The spirit of a lady came with him, she is a sister to Jonny, but she passed away when she was a little child and has been in spirit a long time, she will hardly be recognized, because she has grown to womanhood in spirit life. She is a guardian to Jonny.

SALLY ORCUTT.

My name is Sally Orcutt. I never fully recovered. (The spirit patted her left shoulder). I know Hitty well. Hitty used to talk about this way of coming back, but I didn't understand her. I never did believe in a hell. I believed if God put us here he didn't make us to consign us to hell. We are all united in spirit now.

I used to say, What fruit didn't grow on the trees this year, we could hope for next year: that is the way I believed in living. Why, if the apples didn't turn out twenty or thirty barrels a year, I used to tell father to wait, next year would make it up. I never did give up in despair but felt hopeful. It has done me a good turn now.

THE WATCHMAN.

FOR THE WATCHMAN. TIMES AND IDEAS.

BY MRS. MARY A. SAKLIN.

(Continued from July Number.)

In the Bible you will find repeatedly, the contrast of *death* and *life* as applied to man's finality; and wherever passages are found, that, thro' education, we might apply—when isolated from the rest, read and interpreted only by the letter of the special text, their meaning not taken in relation to the whole—as proving eternal life in suffering, you will find that the expression "everlasting", in these cases, does not apply to the *continuance* of suffering, but to the effectual death, which that suffering brings.

For instance: Where John the Baptist said to the Pharisees and Sadducees,

"And now also the ax is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

Matt. III. 10.

We see, from the figure here used, the temporary condition of the suffering, the end—destruction; illustrating also, *annihilation of identity thro' process of change*.

And, "Whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."—Matt. III. 12.

Unquenchable, in this case, certainly means, that it cannot be averted from its purpose, and result of destruction; for by very reason of the figure used, as "chaff" being burned, its destructibility is shown, and does not mean that it shall continually exist as chaff, to be eternally burned.

These passages are entirely in unison with the thought of *death* being the result of sin; fire being the consuming and changing process.

Christ said, "And fear not them which kill the body, but are not able to kill the Soul: but rather fear Him which is able to destroy both Soul and body in hell."

Matt. X. 28.

In the description given by Christ of the Judgment Day, He said, "Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."—Matt. XXV. 41.

In Revelation you will find the confirmation of the views here advanced, that the term "everlasting" means its effectiveness, and not continuance; the statement of death as the result of sin, is emphasized in the declaration, in Revelation, of the second death.

We are told in Rev. II. 7, "To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of God."

11. "He that overcometh shall not be hurt of the second death."

III. 5. "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the Book of Life, but I will confess his name before My Father, and before His angels."

XX. 14. "And death and hell were cast into the lake of fire. This is the second death."

15. "And whosoever was not found written in the Book of Life was cast into the lake of fire."

The placing of the word "everlasting," as meaning the working out of destruction, is shown in II Thes. I. 9. "Who shall be punished with everlasting destruction from the presence of the Lord, and from

the glory of His power."

Reading the Bible, with the thought of death being the result of sin, and not eternal life in suffering, you will likely be convinced of its truth.

Whenever seeming contradictions occur, as in the passages quoted to support the theory of everlasting suffering, it is simply because in estimating these passages, they are not properly placed in their meaning and relation to the whole.

In estimating any evidence, weight is given to preponderance of testimony, if that preponderance is correct in itself.

Any point which thro' the letter might seem to contradict the predominating testimony, must be relatively placed, according to the spirit and intent of the whole.

Paul, among other instruction and explanation which he gives of the nature of Christ says, "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that thro' death He might destroy him that had the power of death, that is, the devil."—Heb. II. 14.

Many, being over wise it seems to me, think that the conception of, and belief in a devil is too antiquated, in the light of modern knowledge; but, if good has to have its organized agencies, it is only reasonable to believe that evil has its organized agencies also; the agency leading evil, termed the devil.

In the thought of evil being unbalanced good, there is no contradiction to the thought, that it can have organism and organization.

All men, good and evil, have to experience the parting of the Soul from the body. But we see how varied are the conditions preceding that experience, "Whom the Lord loveth, He chasteneth," while evil exists with selfishness, satisfaction and power. God is just, you see there is compensation in these things.

God chooses His instruments of good and evil as He will, bringing those ordained to eternal life thro' paths and experiences that they would not and could not endure except as He enables them. Giving to the instruments of evil, wealth power—having their good things in this life—I mean those using wealth and power selfishly, as we see manifested on the earth, and as we read their description recorded in the Bible.

We are told and know that spirits do a work of ministration; and we are shown thro' Christ preaching to spirits in prison, that they can be reached.

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the spirit."

By which also He went and preached unto the spirits in prison."

I Peter III. 18, 19.

It seems reasonable, as well as revealed, that while evil as such is to be overcome and destroyed; that its instruments also, such as are so fully evil as to make destruction necessary, will be destroyed with it.

The views advanced in this article, take from man self-glorification, for we see that whatever is, is to the glory of God.

In bringing us to eternal life, we learn the lesson of humility and dependence. God is glorified, and our capacities for final happiness are enlarged.

In so estimating man's development it takes from man all conceit, for all that we have and are is imparted to us of God.

Using our understanding in estimating evil, is not judging, for God alone can do that; but is using one of the talents, for which an account must be rendered.

"And I saw a new heaven and a new

earth: for the first heaven and the first earth were passed away; and there was no more Sea.

And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

And I heard a great voice out of heaven, saying, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

And He that sat upon the throne said, "Behold I make all things new." And He said unto me, "Write: for these things are true and faithful."

And He said unto me, "It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely.

He that overcometh shall inherit all things; and I will be his God, and he shall be My son.

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Rev. XXI. 1—8.

"And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.

In the midst of the street of it, and on either side of the river, was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the Tree were for the healing of the nations.

And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him:

And they shall see His face; and His name shall be in their foreheads.

And there shall be no night there; and they need no candle, neither light of the Sun; for the Lord God giveth them light: and they shall reign forever and ever."—Rev. XXII. 1—5.

In the latter part of Rev. XXII. we find a reiteration of the conditions inheriting eternal life; also a reiteration of the conditions of evil, which, in Rev. XX. 13, 14, we are told, "Were cast into the lake of fire," which is the second death.

(To be Continued.)

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HATTIE A. CATE, | ARTHUR B. SHEDD,
Editress. | Business Manager.

DEAR WATCHMAN:—Reading an article in your August issue, by Helen G. Brett—*The Ark of the Covenant*—I am again moved to take my pen.

The same idea has before presented itself very forcibly to me; and as there is a *wrong somewhere*, I hope, by the aid of other and more advanced minds, to find it: or, at least, to become enlightened.

The Holiest of Holies—Motherhood, the most exalted name a woman can have—Mother. But how are *mothers* treated; or, first let me ask, how are *wives* treated? Yes, *how*?

It is sad to think, in this enlightened Age, how the very law that makes them wives and mothers, forces on them subjection which is *wrong* in a measure; because *man* has not been fitted any better than the woman, to live the double life: many begin married life ignorant of that high and holy law of being—not being educated or prepared in advance of the animal, to any great degree. In fact what they do know is a *detriment*; for taking the law in their own hands, they make it serve selfish ends; which are not as pure as animal instinct; for, with the animal there is no lust—all is regularity, order—I am not speaking of *animal man*, but of the *lower animals*, which oftentimes shame us in regard to decency. I do not say this out of disrespect for my brother man, for we are one, belonging to one family—"Man and woman created He them"—but I would ask, Why are we so very different from other animals?

In the Bible we are told that *man* has a *mind*; he was made in *God's image*; he has *intelligence*. True, but does he always consider that he was made in the image and is a part of God? Does he consider that the holy office of *fatherhood* which is his by righteous law, is an *holy* office?

How many of us believe that God has anything to do with our being, or the *well-being* of our little ones, before birth even? There are some I know, but so very few compared with the thousands who are fathers and mothers of circumstances—living, striving, and bringing into this world of cause and effect, a generation of beings who grow up under the same order of things.

One would expect, if the Age was a God-fearing Age (leaving out the love), that a wife—a would be mother, should be treated with as much consideration sexually, as the horse or the cow; But no.

If the husband's brain is sound in regard to his horse or sheep, he can give no satisfactory explanation when asked if it does not produce bad effects to repeatedly subject a wife during pregnancy. Why, I cannot understand. If the law is a *holy*

law; and *knowledge* is a power upon earth; I expect that *some good*, wise being will answer, thro' the columns of THE WATCHMAN. But I believe, if we all lived aright, we could do as well as animals.

These thoughts come crowding to my mind and I will write them so as to make room for others; it relieves my mind and rests my head to do so.

The laws of good and evil present themselves to my mind: and as they are laws that wise men have, for many hundred years, endeavored to explain, I may fail to present in the true light, the revolving of ideas in my mind.

We are told that the Law was given by Moses; but Grace and Truth came by—or thro' Jesus Christ.

As Jesus came to fulfill that Law, I should think that it should be *cancelled*, and would be null and void. But the higher law of God is within us and must endure forever; therefore, we need the grace and truth *more and more*, in order to fill out or develop to a perfect being. For, altho' there are many *babes* in spiritual truths, needing the milk of the Word, still there are many who have grown strong enough to partake of stronger food.

When Jesus said "Feed My lambs," He knew well the manner of food needed; as also when He said, "Feed My sheep." It is not good to give very strong food to *babes*. And as all kinds of food have been dealt out without wisdom or order, there has been spiritual death among the Churches, instead of spiritual growth and strength.

Now as judgment must needs begin at the House of God, it is time that the food was rightly prepared in order to save to the uttermost, all who will partake of the word of truth, which is food to the spirit of man. And the words of Jesus, commanding us to feed the hungry; clothe the naked; and give the cup of cold water in the name of the Father, should come home with double meaning. Alas! too long have men lived after the dead letter, when they were plainly told by the Son of Man, that the letter killeth—it is the spirit that giveth life.

Well might His disciples pray, "Lord, give us of this bread," when He told them that He had bread, of which, if any man partook, he should never hunger; and a fountain of living water, of which, if any man drank, he should never thirst.

Now, in order to do good, we must always remember to be just; and as there are so many hungry, starving Souls, yea, even in God's House, so called—the Church, it behooves us to well consider what manner of food, we, as teachers, give out, or send broadcast over the land.

As this is an epoch of spiritual life, our food must be prepared with care, or received by inspiration from God the Father, and the higher Spirit Spheres, as the blessed man Jesus, received His spiritual food; for He did teach great truths. And to all who did not receive or understand them, the same great truths can be, and are taught again.

Let us reason together and seek to find out how we can feed the most hungry Souls with food that shall be most appropriate to each one's individual wants and necessities; and, at the same time, build for ourselves a true and firm foundation—then shall there be joy in heaven.

Remember, I am a Spiritualist forever, and Spiritual Truth is, and shall be my theme—ever a true friend to Humanity and the Cause of Good.

DEAR EDITRESS:—I shall do all I can for your dear little paper, THE WATCHMAN.

Your Letters and MAGNETIZED PAPER bring a flow of inspiration with them.

In order to accomplish anything in writing I must begin at the beginning. In order to develop, and get new ideas, I must write or speak the thoughts that crowd upon my brain for utterance.

I have prayed and wept and said, "How can I best do what God and angels require of me?"

By your kind letters and encouragement, I can be uplifted and become developed for usefulness. My song is now, "Nearer my God to Thee." And I shall drop earthly cares to devote an hour to writing, whenever the spirit moves me.

Brothers and Sisters, my Children and Friends:—Long have I wished to speak or write the words that burned my brain like coals of living fire; but many difficulties have arisen in my pathway. Years ago I sought to speak in San Francisco, but I was unpopular, and had no one to introduce me to the Society—the President said, it would not do. So I waited and wept and prayed.

I sent for paper after paper; and sent little articles to paper after paper, to find out how much value was placed upon my spirit-given, humble task; and not until I received your little paper, THE WATCHMAN, which I was so strongly impressed to send for and take, did I meet with any success. You have opened the door for the spirit world to give to Humanity, enlightenment and truth. Then, in all thy purity keep it wide open, so the good Angels of God shall pour out thro' true, spiritual media, the Spirit of God thro' the Lamb of Purity. So shall thy labors, dear one, be blessed of thy Father in Heaven.

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Dear Editress:—Enclosed find money for the renewal of my subscription for THE WATCHMAN. I should have written ere this but have had and still have sickness in my family; so it has been almost impossible for me to find time to take my pen for five minutes at a time. But my Soul goes out towards you, as it does to all who are seeking to build the grand Spiritual Temple. Each one is doing his or her part; and altho' it seems, at times, that inharmonies will come in upon the workers, yet in the end, we shall see that it was needful that we should have all the varied phases of thought, it may prove to be the lights and shadings that we need. The Master Workman knows what the best course will be.

It is a grand thing to know that angels have a care for us, and that they give us what we need, not what we want; and it is beautiful to know that we are each day nearing "Home sweet home"—being drawn there by our Father's love.

Our Spiritual Philosophy is fast spreading. We have no occasion to pull down the Churches, for the Spiritual Truths of this day are going into them and "Casting out the money-changers," that they may no longer be houses of merchandise—but made fit for the Angels of God to enter in.

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There is a harp of a thousand chords,
The hand of God hath strung;
Its every trembling string affords
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Its many parts in one were bound,
Their notes were taught to roll;
Where Eden's flowers shed incense round,
And man, by God's great Love,
Became a living Soul.

The Spirit chords more sweetly ring,
Each hath an angel tone;
Like harps to which bright seraphs sing,
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ANNIE C. RALL.
Cincinnati, O., Sept. 29, 1882.



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JOSH BILLING'S RECEIPT.

It's all nonsense to suppose that you can go serenely through this life without physical suffering. The man who indulges in this hypothesis may as well expect to pick up a red-hot iron with his fingers without getting burned. Josh Billings says "Every man hu thinks tu craule thru this existens without havin' the dispepsia is a fule." And overlooking his orthography, Josh is right. When a man therefore is in need of a medicine for constipation, dispepsia, liver and kidney complaint, languor and other ailments peculiar to the season, let him take none but Swayne's pills.

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He who dare not REASON, is a coward.
He who cannot REASON, is lacking.

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